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A Song of Praise.

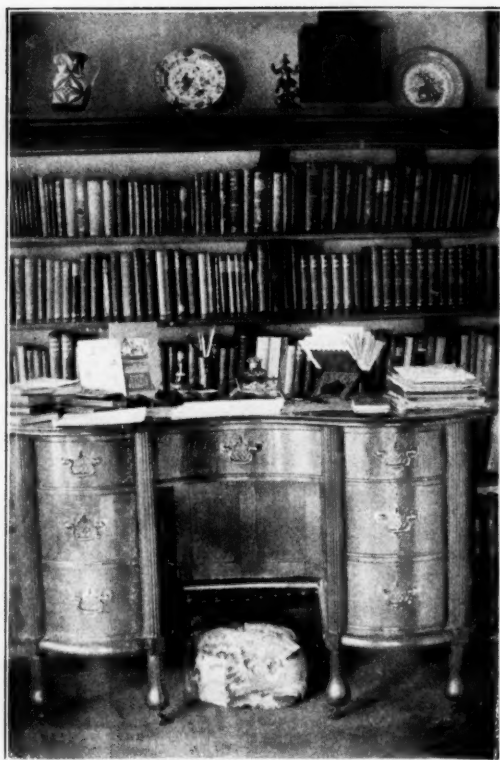
BY HOPESTILL FARNHAM.

I thank Thee for beauty, I thank Thee for power,
The grace of a moment, the growth of an hour;
The marvel of seasons that slip through the year
With blossom and fruitage and foliage sere;
For snow on the mountain and grass on the plain,
For starlight and moonlight, for sunshine and rain.

I thank Thee for all the dear round of the day,
Its laughter and weeping, its labor and play;
For any sweet sign of humanity's bliss—
The touch of a hand and the warmth of a kiss.
I thank Thee for trials which make me more strong,
Temptation resisted and conquest of wrong.
I thank Thee for sorrow that purges from dross,
That I may partake of the pain of the cross.

I thank Thee for teaching, till I comprehend
The need of my neighbor, the soul of my friend;
The blessing of giving, the joy to receive,
The favor of grieving with those who must grieve.
I thank Thee, O Father, that I am a part
Of infinite loving—the infinite heart.
I thank Thee for silence; communing with Thee,
The peace of thy presence abideth with me.
And so as I praise Thee, draw ever more nigh,
Till the high is made lowly, the lowly made high.

FROM THE EDITOR'S DESK.



FIRST, let me thank you, dear friends, for the New's Year's greetings that have come to the desk from East, West, and South, from New Brunswick and from India. A business man wrote, "May the MISSIONARY HELPER have a very happy and successful New Year," and a friend in the Provinces: "I would like to tell you, if I could express myself intelligently, just how much I enjoy the HELPER—the first page and the Quiet Hour especially. Sometimes I think you are writing *just for me*, saying just that which helps me best." . . . The cold weather has driven our recording secretary, Mrs. Metcalf, and Mr. Metcalf to Florida for the remainder of the winter, but information from the records may be obtained, at need, of the assistant secretary, Miss H. A. Deering,

2 Deering Place, Portland, Me. Rev. and Mrs. J. Burnham Davis are spending the winter at Bradford Inn, Gonic, N. H., where our president may be addressed. . . . Miss Coombs's letter, in this number, is full of information, sad and glad and should be read at the February meeting of Prayer and Praise. How much we have to lay before the Lord this month! One of our general officers writes: "Will it not be a joy to have the words of Jesus fulfilled, 'What I do ye know not now, but ye shall know hereafter'?" My thoughts are much with the stricken Burkholder family. May God be especially near to them." And Mrs. Rae, the faithful worker at Jellasure, has passed on. Dr. Smith writes, "She is such a dear, sweet woman we miss her sadly." "How rapidly our ranks are being broken," says another. "Who will come forward to fill the gaps?" . . . Our treasurer contributes the following: "Three friends of the Woman's Missionary Society have recently passed through the ever open door-way into another life. The oldest one of all is Dr. Cheney, the former president of Bates College. To him we are indebted for our charter, secured from the legislature of Maine, giving

us the right to hold our meetings in and elect officers from any State or territory of the United States. Women owe much to him as the founder of the first college for men and women in New England. He died Dec. 22. About twenty-four hours earlier, Rev. C. L. Pinkham, for many years the agent of the New Hampshire Yearly Meeting, passed away. I remember, as though it were only yesterday, when he came to me with \$800 in bills, telling me by whom they were given for the W. M. S. He did it in the same enthusiastic way that he always did things which he enjoyed doing. Twelve hours earlier in the same day Dr. Carr, treasurer of the New Hampshire Yearly Meeting, also died. He was an ardent friend of our society, a member of the Emergency League, and always took the HELPER." . . . Dear Mrs. Sinclair quietly slipped away from us, but how much, how much, she has left behind to praise her! Such a home-going is indeed joyous. . . . There are those, still in our midst, who are past the period of activity in world's work, but their influence continues to be felt in missionary affairs. Our beloved poet, Mrs. V. G. Ramsey of Dover, N. H., received the loving congratulations of friends on her eighty-seventh birthday, Jan. 8. A sketch of her life appeared in the HELPER for Jan., 1900. Two eightieth birthdays have been celebrated, within a few months, at the editorial home of the HELPER, at Ocean Park—those of Dea. and Mrs. Wade, who for many years were continuously busy about, and ardent in, missionary and benevolent work of various kinds. How can some of us help believing that such activities and such enthusiasms help one to grow old serenely, or to keep young beautifully? . . . Dr. Shirley Smith writes that she left the plates of all her Indian photographs with Rev. Elizabeth Moody, Hillsdale, Mich. Any one wishing pictures printed from them can communicate with her. They are chiefly pictures of buildings connected with the Mission in Balasore, but also include some of the girls in the Orphanage, Cradle Roll children, and famine girls. A list, with prices, will be given in a later number. . . . Sometimes there seems to be drouth and famine in India of another sort than that of which we read. Not a letter from the field, personal or impersonal, and I am in despair; but this month there have been showers of blessing. In the second right-hand drawer of the desk are delightful letters from Dr. Smith, telling of her safe arrival in India; from Miss Phillips, continuing the story of her trip with Dr. Mary; a letter to the juniors, from Edith Phillips; and an article from the Punjab from our old-time fellow-worker, Nettie Dunn Clark, with the wish that she may still be considered the warm friend and well-wisher of the HELPER. Hearty thanks for all, kind friends across the sea. . . . Miss Scott writes: "The European inspector of schools for Orissa is filling every place in Hindu Girls' Schools with Christian women teachers, just as fast as he can, and the schools are not suffering in consequence. Women teachers are at the head of the Rajah's school here and at Mourbung."

THE RELIGIONS OF CHINA.

BY REV. MABEL C. ANDREWS.

"Better fifty years of Europe
Than a cycle of Cathay."

THUS in one pithy sentence the poet makes us see the immeasurable difference between China and the rest of the world. No land is more fascinating in its mystery, more baffling to our curiosity, than is this same fair Cathay. Within her impenetrable walls dwells a third of the whole human race, yet in character, temperament, and disposition so unlike the human race, that we fall to wondering if they have not been transported thither from another planet. We question their origin, and the most ancient history reveals them only as they are to-day. Mighty empires have come into existence, waxed and waned, and disappeared, yet before their birth and after their fall China stood a strong nation, possessing to some extent a high civilization, yet unmarked by growth, progress, or decay. As we attempt to fathom their antiquity we feel inclined to accept their ancient legend which declares that two million, two hundred and seventy thousand years have rolled away since the powers of heaven and earth first united to produce man as the possessor of the soil of China. This declaration gives us a hint at the ancient religion of the land.

As far back as any existing historical records will take us—viz., to 2085 B. C.—we find that Tien (heaven) is the supreme object of worship. Here is the origin of the title we have so often heard applied to the Empire, "Heavenly Flowery Kingdom"; of the designation of her rulers as the "Heavenly Dynasty"; and of the somewhat contemptuous term applied to her people, "the Celestials." And the wide expanse of sky itself pouring down blessings of rain and sunshine was what was worshiped, not some spirit imagined to dwell in or behind it. In like manner Earth, beneficent producer of grass and grain, came next to share the people's adoration, and soon a religious system developed in which sun, moon and stars, mountains and rivers, rain, thunder and lightning became objects of worship, first as deities themselves and then as manifestations of spirits dwelling in them or revealing themselves through them. We find, too, that ere long the religious system becomes carefully graded, and that Tien is allowed to be approached only by the emperor; Earth and certain other spirits by the emperor and feudal princes; other spirits by high officials, etc., but that one form of worship has sprung up in which all the people share, and that is ancestor-worship. This latter tenet of Chinese religion has brought sore evils upon the empire. It has led to too early marriage, excessive propagation of offspring, polygamy, and concubinage, for the theory is that one's happiness in the future depends on the offerings of one's descendants. Says one writer, "The hundreds of millions of

living Chinese to-day are under the most galling subjection to the countless thousands of millions of the dead."

In 550 or 551 B. C. Kong-tse, or Kong-fu-tse, which we anglicize into Confucius, was born. In his youth he was a scholar; in his manhood he was a philosopher, a sage, a great teacher. But, above all, he was a political reformer. He lived in a time when political corruption was excessive, and he set himself the herculean task of stamping out the evil. He won favor; the purity and austerity of his own life spoke more loudly even than his words; soon he was the idol of the people. Then the tide of corruption set in again. He abandoned his official position and his own feudal state, and for thirteen years lived the life of a wanderer, seeking in vain rulers who would heed his warnings, and died in disappointment at last. Then, as is often the case, the fickle people returned to their allegiance; they worshiped his memory; they idolized his teachings; the principles which he had proclaimed became the tenets of a new religion which was called by his name and which spread through the empire, getting a powerful hold upon all classes of people until, says Dr. Buckley, "to this day Confucius rules China as the 'throneless king.'"

And yet Confucius had no purpose to establish a new religion. He was not himself a strongly religious man. He questioned the power of prayer; did not believe in a divine revelation; considered that it was impossible to know much about the world of spirits. His great aim was the establishment of better social conditions, and he taught in negative form the Golden Rule which centuries later became positive on the lips of Jesus—"What you do not want done to yourself do not do to others." Before his death he collected into five great classics the writings of ancient sages. Whether he preserved their words just as he found them, or modified them so that we have in them his own views, we do not know. Some quotations remind us of Christian teachings. Compare these words in the Book of Poetry:—

"Heaven round about us moves,
Inspecting all we do,
And daily disapproves
What is not just and true,"

with the Bible statement, "The eyes of the Lord are in every place, beholding the evil and the good." Also these: "When in your chamber, say not, 'No one can see me here; the place is secret.' Be in fear! the spirits come,"—with the words "Whither shall I flee from thy presence," etc. Again, the Book of Rites speaks thus of the future: "Then they looked up to heaven whither the spirit was gone, and buried the body in the earth"; which reminds us of the statement, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." The Book of History declares that Heaven with-

draws protection and sends ruin upon those who forsake virtue and turn aside to evil, even as the Bible pictures, in olden days, destruction following the evil-doer.

In the 4th century B. C., a new religion, Taoism, sprang up, owing to a persecution of Confucianists by the emperor and a growing demand on the part of the people for a less prosaic and more cultivated form of religion. Taoism was based on the teachings of a dreamy philosopher and mystic, Lao-tse, who had lived five centuries before. The word "Tao" signifies "higher enlightenment." Some of the teachings of Lao-tse are very beautiful, and again we are reminded of Bible exhortations. "Recompense injury," he said, "with kindness." "Resent it not when you are reviled." "He who overcomes others is strong; he who overcomes himself is mighty." "He who knows when he has enough is rich." The weakest things in the world subjugate the strongest." This religion, which started out as a beautiful philosophy, soon degenerated into a system of magic, and gained the contempt of the very people of culture who had established it. Nevertheless it has many adherents and is one of the established religions of the empire.

A third religion entered the country in the first century A. D., an important religion, Buddhism. Some accounts state that the rulers themselves, feeling that even with Confucianism and Taoism and the remains of the ancient faith and ancestor-worship, China was yet practically religion-less, sent for Buddhists from India to come and teach that faith to the people. However that may be, they came, and Buddhism was established, and still, if we accept what hold Christianity has got in the land, China is religion-less. No division of the people into Confucianists, Taoists, and Buddhists can be made, for it is no uncommon thing for one person to hold all three faiths at the same time. May the day be hastened when "these from the land of Sinim" shall come into the one unifying, enlightening, and revivifying faith, the "faith of the Son of God."

HE who hath appointed thee thy task, will proportion it to thy strength, and thy strength to the burden which He lays upon thee. He who maketh the seed grow thou knowest not how, and seest not, will, thou knowest not how, ripen the seed which he hath sown in thy heart, and leaven thee by the secret workings of his good spirit. Thou mayest not see the change thyself, but he will gradually change thee, make thee another man. Only yield thyself to his molding hand, as clay to the potter, having no wishes of thine own, but seeking in sincerity, however faint, to have his will fulfilled in thee, and he will teach thee what to pray for, and will give thee what he teacheth thee. He will retrace his own image on thee line by line, effacing by his grace and gracious discipline the marks and spots of sin which have defaced it.—*Edward B. Pusey.*

MRS. OLIVE E. SINCLAIR.

"I life has but flung for her its portals wide.
And Death defeated, and the grave defied,
Forth on triumphant quest her soul doth wend."

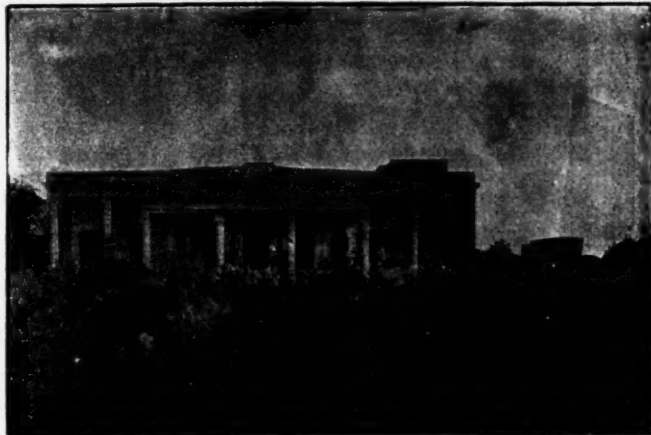


MRS. OLIVE E. SINCLAIR.

was on the last day of her life. She spoke to him about the next General Conference, and about a recent article written by Dr. Durgin for the *Morning Star*; also remarking that she and her husband had saved money for the sake of doing for others. As she had lived so she died, thinking of the denomination which she loved.

MRS. SINCLAIR, so well known through Sinclair Orphanage, which was named for her and her husband, died the last day of 1903, in the early morning. She was taken sick Wednesday, Dec. 23. Early that morning she called her trusted housekeeper, Mrs. E. P. Dearborn, and asked her to take from a writing tablet a letter to her executrix, the treasurer of the F. B. Woman's Missionary Society, put it in her safe, and bring her some money, which she gave to Mrs. Dearborn for immediate needs; from that time she said no more about her affairs. She was tenderly cared for by a trained nurse and the housekeeper, passing away quietly at 91 years of age.

Rev. Mr. Wiley was the last person with whom she talked, which



SINCLAIR ORPHANAGE.

Among other things, the letter to her executrix directed about her burial, and the services were arranged according to her wishes. A few friends gathered at the home of Mrs. Sinclair Monday afternoon, when prayer was offered by Rev. Mr. Wiley; then the casket was borne by four clergymen to the church near her home. The service opened with singing by the choir, and Rev. G. C. Waterman offered the prayer. Beautiful tributes were paid to her memory by Rev. Mr. Babb, a young man to whom she had been very kind, Rev. Mr. Wiley, the treasurer of the Woman's Missionary Society, Rev. N. C. Brackett of Storer College, Rev. G. C. Waterman, and her pastor, Rev. W. Getchell, and a letter was read from Rev. Mr. Erskine.

A few marked characteristics were strongly emphasized by the different speakers. Of these, two are specially worthy of our imitation. One was the simple life she lived, as her surroundings bear witness to, in which she saved to give. Both Mr. and Mrs. Sinclair gave all their substance except what their few wants required. Besides many gifts unrecorded, they gave \$12,000 to Storer College, \$1,000 to Hillsdale College, \$1,000 to Sinclair Orphanage, and \$500 to the church at Lakeport where they lived. A few years since, Mrs. Sinclair gave the \$1,000 which built the Widows' Home, on condition that it be named the "Dorcas Smith Home," for her beloved friend. And now the F. B. Woman's Missionary Society is the "residuary legatee" of her estate. We do well to note that in living thus in other lives she was happy; just as happy, yes, happier than most who live for themselves.

The other characteristic was her child-like trust in her Heavenly Father. Until she was 87 years old she lived nearly all of the time alone, after Mr. Sinclair died. Her executrix used to plead with her to have some one with her, but she insisted she was safely cared for by her Heavenly Father. And to the day of her death her faith was vindicated, for when she needed some one to care for her, that one was found; her neighbors were exceedingly kind; she never suffered from painful sicknesses, and she had enough to supply her simple wants, and an ample gift for the F. B. W. M. S. left over. She beautifully exemplifies, what many of us believe, that a life of service is the happiest life, and a life of faith brings all things needful.

L. A. D.

IF Christianity is a life, it must begin with a birth; if a journey, it cannot be taken unless we set out; if an education, we must determine to commence the education; if labor in God's vineyard, we must go into the vineyard and begin.
—*James Freeman Clarke.*

NOTE.—A sketch of the life of Mrs. Sinclair may be found in the *HELPER* of Nov., 1897. The date of her birth is Aug. 17, instead of 12, 1812.—EDITOR.

PRESIDENT'S ANNUAL ADDRESS.

BY MRS. MARY A. DAVIS.

II.

CHEERING INTELLIGENCE FROM OUR OWN SOCIETY.

OUR own magazine, the *MISSIONARY HELPER*, it is hoped will be placed upon a secure financial basis during the present year. Then may we confidently look for an enlargement. It has proved so instructive, so inspiring, so delightfully finding its way to the hearts and consciences of its readers, with its illustrations, its facts and missionary letters as well as its literary merit, that its pages must soon overflow, because of the call for more food of the same kind.

Its devoted publisher and beloved editor, once more restored to her desk after what seemed an almost marvelous escape from sudden death, merit the hearty approval and united co-operation of the society and denomination, since this is the only purely missionary periodical published within its borders. Its subscription list shows a large increase for the year, but there is still plenty of room for added names.

Its Sunshine Department has drawn hearts tenderly together with its silent ministry of "bearing one another's burdens." Acquaintances have been formed, and glimpses into the inner life of uncomplaining sufferers, which have developed strength and sympathy among its readers.

The Bureau of Missionary Intelligence is constantly adding to its office contents recent and choice publications from whatever source they can be secured. A small gem among them, entitled "India," has been prepared with much care, is brimful of desirable information and deserves special mention. "How to Organize" gives all needed instruction for the formation of new auxiliaries, and has some useful parliamentary hints for conducting such societies. Mrs. S. C. G. Avery, Wells Branch, Me., supplies leaflet literature, costumes, maps and illustrations for local auxiliaries, public meetings and thank-offering services, and amid the busy activities of her life finds opportunity to send with them timely notes of counsel, sympathy, or interest, as occasion requires. A printed catalogue of these supplies can be furnished at short notice.

The revised and third edition of the Manual of this society is now in the Bureau office, and will be furnished at ten cents per copy. Every officer in each auxiliary should be in possession of this book. Questions are constantly arising with reference to local auxiliaries, association and national societies, Cradle Rolls, juniors, etc., which can readily and accurately be answered only by reference to this Manual.

Printed annual calendars are now being used by many of our most successful auxiliaries. These give opportunity to make more systematic plans for the year's

study, as by a careful arrangement each department is assigned the proper allotment of time and attention. They are an aid to an intelligent knowledge of our work and its aims. Placing one of these inviting booklets in the hands of a visitor and calling attention to its items, may often arouse an interest in missions which has hitherto been dormant.

Our representatives, while enjoying their furlough in the homeland, have been eager to spend a portion of their time in better fitting themselves for their respective foreign work. Dr. Mary Bachelier, during her stay in America, has been gradually familiarizing herself with new appliances and methods of treatment for diseases in home, hospital, and sanitarium, and during last season studied and practiced, to some extent, in the New England Hospital and Children's Floating Hospital, Boston, Mass. Miss Hattie Phillips has taken a regular kindergarten course during the last two years, and is now amply competent to conduct a kindergarten training school. The return of these two veterans with Dr. Shirley Smith, invigorated by a breath of air from the homeland, will give a new impetus to our India mission.

Henderson Home at Midnapore proves a home indeed to our missionaries, after so long living under the sheltering roof trees of other people. Kindergarten Hall is slowly materializing, and will add another commodious building to those now owned by the society.

At Storer College there is an advancement of much importance. It was decided at the commencement in May to divide the Domestic Science Department, and provide a teacher for each section. Miss Virgie Brown, many years matron of Myrtle Hall and now having charge of the boys' and girls' club in Anthony Hall, will conduct the cooking classes in connection with the club cooking. A new demonstration kitchen is to be added for which a valuable baker has been presented. The whole department will be made practical by daily service in conducting a well-ordered table with all of its appointments. The sewing will be under the instruction of a competent teacher, who will drill the classes in all kinds of plain sewing, dressmaking, and millinery. The corner-stone of the new Industrial Building was laid May, 1903, and the structure is in process of erection upon the spot so long awaiting it. A new laundry, to occupy the lower floor of Myrtle Hall, is in contemplation. All of these things bring good cheer to the hearts of those who are anxious for advancement and a better opportunity to accomplish the design of the institution—to fit its students for practical, efficient life work. Principal McDonald is finding a way to the hearts of those interested in the college, and proves himself eminently adapted to his position.

The thank-offering has increased annually since it was established. The amount was \$300 the first year, \$1500 last year, and the present year [1903] is

no exception to this annual rule. This offering has been of special importance, as without it the annual increase of apportionments would have been impossible.

NEEDS.

The growth of missionary literature is not to cease but to increase. This society must keep pace with it. Your president cannot forbear to again urge that every church or auxiliary have a missionary library. To arouse interest, hold one meeting during the year having missionary literature as the topic. Have some one prepare a careful address upon the most instructive books issued in the cause of missions. Follow this by an informal discussion and questions upon the merits of these books. Extracts can be read from them. Ask persons to donate one book, after having read it themselves. It will interest them much more if it has personally cost them something.

Books of history.—"Two Thousand Years before Carey" by Barnes, Leonard's "A Hundred Years of Missions," "Via Christi," "Lux Christi," "History of the Free Baptist Woman's Missionary Society," "Missionary Reminiscences," and bound copies of the MISSIONARY HELPER, since its first issue, should be in every such library.

Books of biography.—"Great Missionaries of the Church," "Life of Ramabai," Hamlin's "Life and Times," "John G. Paton's Life," "Mrs. Paton's Letters," "Mary Reed among the Lepers."

Descriptive books.—"Mosaics from India," "Korean Sketches," "Chinese Characteristics." In fact, all the books of the Conquest Missionary Library, published by the United Society of Christian Endeavor.

Stories.—"In the Tiger Jungle," "In the Cobra's Den," "On the Indian Trail," "The Bishop's Conversion," "The Sign of the Cross in Madagascar," "A Chinese Quaker," and hosts of others, can be obtained at missionary publishing houses from which to make a valuable selection.

If such a library cannot be secured, add as many attractive missionary books as possible to the Sunday-school library of the church.

While the society has endeavored to meet this demand in its auxiliaries at home, it has not closed its eyes to the great need of Christian literature in India. The issue of some of the so-called "religious literature" of that country is expressly forbidden by government because of its vileness. "A. L. O. E.," that devoted missionary, wrote or translated about one hundred books adapted to the need of heathen women—a precious legacy—but India is practically without suitable Christian literature.

Urgent appeals have come to us for leaflets in Oriya, Bengali, and the Santal languages for the use of our missionaries. The expense of such publications would be large and the treasury of the society has not been in condition to meet

such an outlay. Attention is called to the subject at this time, hoping it may reach the heart of some one who, realizing the great need and the precious opportunity, may be moved to speedily answer this call from his or her own, personal good gifts from God.

I am glad we no longer sing "Hold the Fort." We have learned that an *aggressive warfare* must be waged against paganism. Commanders may be men of power, may be skilled in all military tactics, may be brave, faithful, ready to give their own lives, but unless the rank and file present a solid front to the enemy there is no hope of victory in battle.

While it is "Not by might, nor by power, but by my spirit, saith the Lord of hosts" that missions can succeed, too much emphasis must not be placed upon "it is the Lord's work." The indolent, careless, uninterested say, "If it is the Lord's work, let him do it." Christ himself commanded his followers, "Go ye, and disciple all nations." He promised to go with them—a silent partner—but without the *human partnership* this evangelization will never take place. The emphasis of this command of Christ's was laid upon every man, woman, and child in his church. The church is responsible if the world remains in heathen darkness, and each individual in the church must bear personal responsibility if this last command if the Saviour is disobeyed. Every church where there is no missionary organization should have an auxiliary, and a Cradle Roll if there are children. To these should belong every woman and little child in the church.

Organization suggests comradeship, inspiration, power. Persons interested to accomplish any work will do so more effectively by combining forces than by separate individual action. Organization means concentration. Organization in its truest and best sense means consecration. Young women with the most of life before them, with opportunities beckoning on every hand, should be especially persuaded to take prominent places in such auxiliaries. They should be helped to see that missions is not a side-issue, not a phase of Christianity but the whole of Christianity, the redemption of the world. There is no time like the earliest years to impress the soul with holy things. A child will never get too far away to remember the teaching of those days. The seed of the Cradle Roll is good seed. It is planted in the fertile soil of the hearts of very young children. It will germinate, and who can tell what will be the fruitage? Many a parent has been brought to Christ through the prattle of a little one taught in Sunday school. Many a mother has been brought to the mission circle by the baby in the Cradle Roll to afterward become a zealous advocate of the cause. Some of the most faithful supporters of this society trace their life-long interest in missions to the early days of instruction in childhood, an interest that has increased with each succeeding year.

"Gather them in, gather the children in."

To the Quiet Hour, the hours alone with God, must be attributed whatever of success has attended this organization. There not only rest is found but refreshment and courage have been imparted, as a voice has whispered, "I am the way, walk ye in it." May these hours of communion with our Father be observed by all auxiliaries.

There is need of money. The appropriations for the present year are larger than ever before. Each of our missionaries is to have an increase of salary. Two are returning to India. The term of service of two others will soon expire. Kindergarten Hall must be built. The Henderson Home at Midnapore must be completed and a new dispensary erected. A demonstration kitchen and aid for the new laundry department are asked for Storer College.

Such are the conditions of cheer and of needs at the entrance of the fourth decade of the Woman's Missionary Society. All these needs can be generously supplied if there is faith in the promise, "I can do all things through Christ who strengtheneth me." A healthy progress has marked each step. With an increase of knowledge of the needs and of personal responsibility, and with facilities much improved, it may safely be said of missions and of our own society, "it is better farther on."

There are still desolate heathen fields. The sad query sometimes will rise, "Will this great desert of sin and idolatry and superstition ever 'blossom as the rose'?" Yes, a forerunner of this is the remarkable awakening that has recently come to Africa and India. One individual, powerfully impressed with the thought that the Holy Spirit was greatly needed to enlighten, cleanse, and empower to live holy and consistent lives before the heathen, at once began to pray for that special object among the village Christians where he resided. A friend at a distance joined him in the same petition and added to his message, "the awakening has already commenced." Others joined and the work spread, spread over North and South India. Missionaries, native Christians, Anglo-educated Hindus and Mohammedans, and tens of thousands who have been educated in Christian schools, have been influenced to become Christians by what they have learned in these schools. Another forerunner is the noble lives of native Christians and the development of the church. These signs of holy living shining out through heathendom are proof of the promise God has made, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." We will sow the seed, watch the frail blades, see the buds slowly unfold, and with faith in our great Gardener wait the glad "Harvest Home." Then shall India's millions be numbered with the redeemed of earth.

"Soon or late to all who sow,
The time of harvest shall be given.
The flowers shall bloom, the fruit shall grow
If not on earth, at last in heaven."

"It is better farther on."

THE CRADLE ROLL OF LITTLE LIGHT BEARERS.

It is seed time and harvest all the year around for us. And the calling and carrying of helpful gifts to mother and child can be, in some cases, quite as comfortably done now as in the warmer days when work comes harder.

What we need, however, is enthusiasm. Having it, we shall be less troubled by our hindrances. Unfortunately, it is a compound not purchasable in the markets. Fortunately it *can* be obtained without money or price, albeit only on certain conditions. First, let us know our work thoroughly—so thoroughly that we could "give points" to almost any one on the subject. There is printed matter enough on it. Send a few pennies for certain things from the price list, re-read past copies of the *HELPER*, write and ask questions. But somehow—anyhow—find out the facts.

Believe in it, by this time you will have found that it is worth while. It has its chance, there is room for it. It has its possibilities, it is already showing them. Believe in it, as you do in a child, of whom you say, "He is going to amount to something in the future."

Little by little you have been coming closer to it; now take it for your own, if you are so led,—yours, in a way, as your home is yours to make as ideal as possible; your business, to make thereof a success; your child, to guard and love and pray for. And then the enthusiasm will be yours, unbought but perennial.

Hindrances there always are, but they are not meant to be talked about, rarely to be discussed. They are either to be overcome or made light of. In the former case the work and ourselves are thereby lifted; in the latter, beautified.

Eighty-five Membership Cards have been called for this quarter. These have been scattered from Nova Scotia to Minnesota. It was a pleasure to send them to the first-to-be-organized Roll in Pennsylvania, and to the Little Light Bearers connected with the Brainard, Minn., auxiliary of silver necklet fame. But it is always a pleasure to recognize a new Light Bearer with one of these pretty certificates.

Portland, Me.—The annual rally of the mothers and children of the Cradle Roll Department of the First Free Baptist church was held in the church parlors on the third of October. There were twenty-two present. After appropriate opening exercises, an interesting chalk-talk was given by Mrs. J. A. Stewart, who

told the little people about the children in Sinclair Orphanage. An interesting feature of the afternoon was the graduation of eight of the members from the Cradle Roll to the Junior Mission Band. Each was presented with a candle which was to help them remember to let their light shine in the mission work. Ice cream and cake were served. The membership fees amounted to \$2.05, the mite-box collection was \$1.95, making a total of \$4. Our membership is small, we have but fourteen members at present, yet we are striving to do our part in this great work. [Signed] Mrs. F. A. Hilton, superintendent.

The Baptist and Methodist denominations count up 8,000 new Light Bearers enrolled the past year. In our own work, 500 new certificates of membership have been given out since last April.

It will be a good plan to look into the condition of our work in these coming days. Finish up the things we meant to do, encourage the weak and discouraged helpers, fill up the vacancies in the lists of secretaries, secure some new members for the Rolls themselves, and see that the children have the proper supplies to make the Cradle Roll of Little Light Bearers have a meaning and a lesson for them.

Yours for the little children,

ADA M. L. GEORGE.

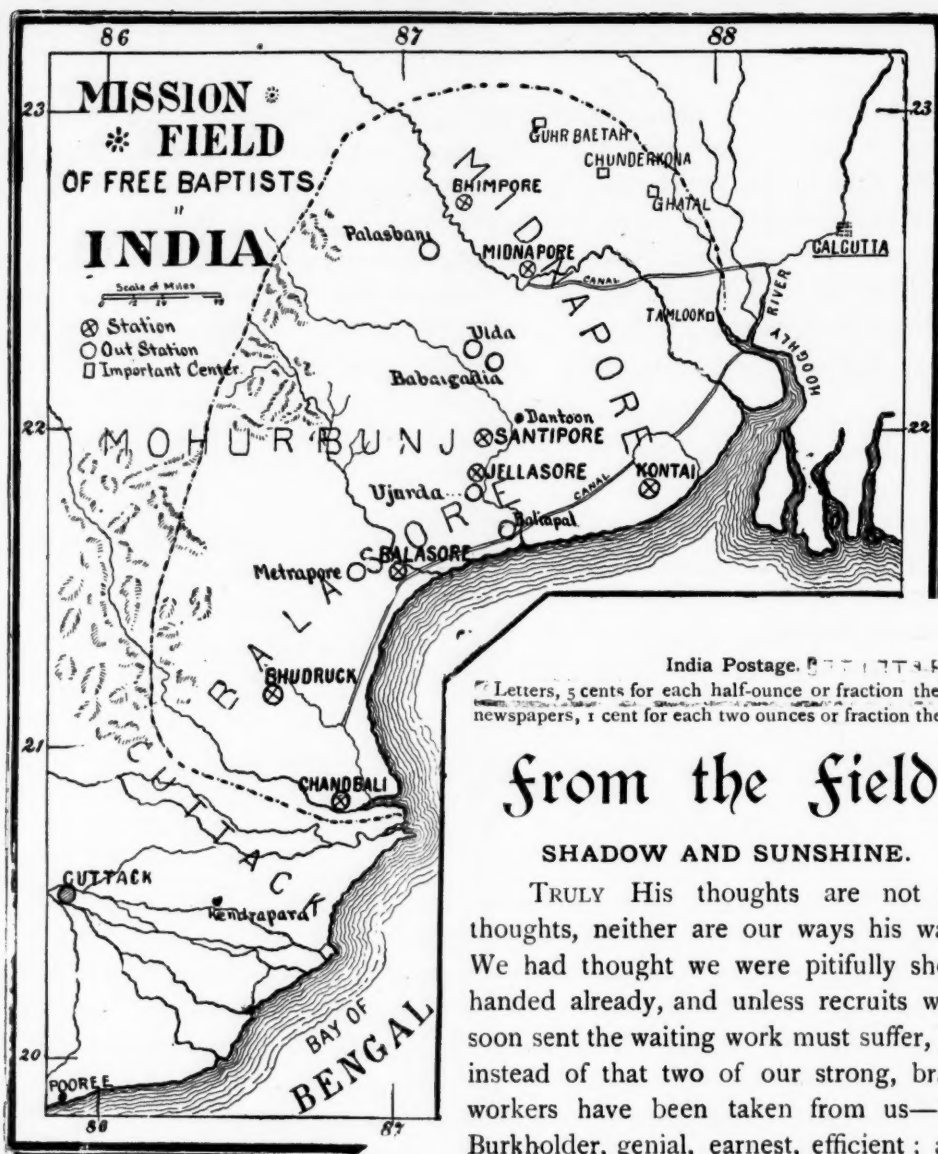
PRAYER.

BY ANNIE M. L. HAWES.

LITTLE white doves to my window
Bring me messages sweet,
Of great fields lying green, outside
The city's dust and heat.

And so sweet thoughts to the spirit,
Lifting to purer air,
Arise from the soul's great longing
For God, that we call prayer.

I AM convinced that, while our work needs re-enforcing, while we need more funds to carry it on, all these needs are secondary. There is one primary need, and that is prayer. This work is not merely that of impressing upon the Chinese the intellectual superiority of the faith that we profess; not merely showing that the morality of Christianity is higher than the morality of Confucianism and Buddhism, or any other of these faiths. We go out to fight against the great enemies of God and mankind, against the powers of darkness and spiritual wickedness in high places; and for that service, for that warfare, if we are to be strong, it must be you at home who will make us strong. As long as your hearts and hands are uplifted to God in earnest supplication, just so long will victory be ours.—*F. Howard Taylor.*



Mrs. Rae, loving, patient, faithful. Our Yearly Meeting was appointed to meet at Balasore, Nov. 19, and we had been anticipating happy days in greeting our returning missionaries, Mr. and Mrs. Coldren and Dr. Shirley Smith, and in reviewing the triumphs of the past year and planning for larger victory in the year to come, but Mr. and Mrs. Coldren arrived just in time for the funeral of Dr. Burkholder, and instead of bright and happy converse with him, it was only to stand by his grave and mingle their tears with those of the bereaved ones. But the sustaining power of the Christian's hope and faith was strikingly exemplified in the ability of Mrs. Burkholder to take up her duties and go straight on with

them as the days came and went. He was laid to rest Tuesday. We all gathered on Wednesday for Y. M., and it began Thursday morning. Before the week was over a messenger summoned help for Mrs. Rae, who had expected to be with us, but who, instead, was with the King, shortly after we had scattered to our homes while others lingered by her. Fever claimed them both, and the need of "more graves in India" which some one voiced years ago is being met.

The Y. M. as a whole was excellent. There was a tone of subdued earnestness, an expression of willingness to share the burdens that have fallen from the shoulders of the workers passed on, and a realization of the increased responsibilities resting upon those left. The first three days were given to reports of the several departments of the work, interspersed with prayer meetings and Bible readings. Then came the Sabbath, when the crowded church was an inspiring object lesson of the increase of the past and promise for the future. Chairs, benches, aisles, floor, platform—clear up to the preacher's feet—were packed with attentive listeners to the earnest, thrilling words of our good Brother Sachi.

The reports from day schools, Sabbath schools, churches, C. E. societies, evangelistic, industrial, and temperance work all had more or less of encouragement, though the latter had very little of that element. The lust of the government for revenue has opened eight new out-stills in our own field during the past year, and the knowledge of the might of the powers that be paralyzes the efforts of those who groan in spirit over the state of affairs, and they sit in despair. A move was made in our temperance meeting looking toward a union of effort that might possibly revive the courage of the loyal ones.

The report from the churches was especially good. There are now seventeen, with a membership of over nine hundred. Eleven of these have native pastors; two of the largest are entirely self-supporting, and two others bear their own expenses with the exception of a small fraction paid by the mission. There have been more than ninety baptisms, the greater part from the Christian communities. Each community has its own Sabbath school, and besides these there are Sunday schools among the Hindus with over sixteen hundred pupils. Many of these are connected with the nearly seventy day schools among the Hindus, under the supervision of the mission, where more or less of religious teaching is given daily, and this seed-sowing Christian inspectors by monthly visits try to bring forward into actual harvest.

The report of evangelistic work was cheering, for it told of nearly three thousand villages and markets visited, more than three hundred rupees' worth of books sold, and twenty thousand and upwards of tracts distributed. Besides this we know of hundreds—yes, thousands—reached by the Bible women in house-to-house visitation during the year which was not reported.

The industrial report and exhibit called forth many remarks on the "dignity of labor," etc., and expressions of appreciation of the efforts of the missionaries to introduce trades among our people, but it was noticeable that those who joined in this discussion were not themselves artisans or mechanics. The industrial at Santipore approaches the ideal in that it turns out goods for the market—rugs, towels, and cloth for wearing apparel, and this has been brought about by the persistent efforts of Mrs. Phillips.

The C. E. session was a bright spot with its banners, plants, flowers, and music. It was in the hands of the young men who furnished the music, accompanied by a native orchestra(?), and they had invited a speaker from Cuttack, who gave a soul stirring address.

The last three days were given to religious meetings entirely, and though we were saddened by the cloud hanging over us after the messenger came from Mrs. Rae, yet there was much of help and hope and courage granted us, and the last meeting, which was a testimony meeting, was full of notes of praise for the past and firmer resolves for the future.

A pleasant incident on the 23d was the observance of the birthday of one of the missionaries, by inviting her to tea and giving her a complete surprise, when the whole body of missionaries met her at the gate and escorted her to the house, and when, after the tea and cake, a gold sovereign was presented to her. She remembered that, twenty-one years before, she had a birthday while on her way to India for the first time. In this birthday party we had the oldest and the youngest missionaries—dear Ma Phillips, handsome and brave in her eighty-fifth year, and little Mr. Oxrieder, pink and colicky, in his second month.

At our last Yearly Meeting we formed what was called a Social Missionary Conference, made up of all the missionaries, ladies and gentlemen, the object being to get together during our Y. M. and spend a social hour telling of helpful incidents in our work, or making suggestions relative thereto. We barely found the hour in the midst of so many meetings, but managed to get together on the last afternoon. Mrs. Murphy was chosen to formulate some plan by which a regular weekly correspondence shall be kept up by the missionaries with our denominational papers, and to see that this plan is carried out.

Mrs. Kennan spoke of the pleasure it afforded her to know that two of their Santal girls were pursuing a higher course of study in schools away from Bhimpore, and especially how pleased she was at the progress of the one in Calcutta who, according to last month's report, had led her class in their Bengali studies. Mrs. Murphy told of the growth of the kindergarten and the Girls' School in Midnapore, and of her special pleasure in visiting a Hindu Girls' School held in a very poor village where the need of the Gospel was so apparent, and also of her

joy in the prospect of securing a little Santal girl for the Bhimpore Orphanage, about whom she had been hopeful some months ago but who had afterwards been taken away.

Mrs. Ager told of a school opened and supported at Salgadia by the native pastor.

Miss Scott spoke of the pleasure she had taken in superintending the Hindu Girls' Schools, and especially the Sunday schools connected with them where not only the day pupils attended but the outside boys and girls. She also spoke in praise of one of the students of the high school who has been so faithful in his teaching in the Sunday schools.

Miss Coombs spoke of the need of a stricter carrying out of existing temperance legislation.

Dr. Kennan reported his new dispensary finished, and an increase of patients.

Mr. Oxrieder spoke of the Sabbath school in Kharagpur, which has nearly fifty on its roll, with an average of about thirty-six. They have been encouraged by having two young ladies volunteer as teachers in Sunday school, and two others to play the organ—one in Sunday school and one in the preaching service.

Mr. Lougher told us that the Balasore church, who have chosen a new pastor during the last year, have granted him leave for three months to do evangelistic work, during the present cold season, at their expense.

I must not forget to mention the pleasant hour given us by the assistant principal of the high school when he invited us all—missionaries, preachers, and delegates—to a treat at his house. We sat outside, under the trees, and enjoyed thoroughly the mingling together, as well as the good things furnished—tea, cake, biscuit, and sweets.

So we start on another year, simply trusting as we pray "the Lord of the harvest to send forth laborers into his harvest," that he will do this.

Midnapore, India, Dec. 3, 1903.

L. C. COOMBS.

LETTER FROM MRS. PHILLIPS.

P. O. JELLASORE, ORISSA, INDIA, STATION SANTIPORE, Oct. 27, 1903.

FROM '59 till '61, a period filled with sweetest memories, which cheer and bless me to-day, and have for more than forty years, there sat beside me in class, in the dear old recitation rooms at New Hampton, one of the loveliest girls I ever met. I doubt if any one of the class of '61 was more tenderly loved than Susy Prescott—later Mrs. E. Porter. I see her so vividly to-day, as she was then, beautiful to behold always. I never remember her any otherwise. Whether she were laughing with us till we all cried, or crying with us till we all laughed, as

school girls do, she was the same bright Susy. Her brown, talking eyes, more expressive than her lips, her soft, wavy hair and faultless attire, whatever the rush or hurry, were factors in her life that we all admired; but her unconscious heart work won our hearts. What greater encomium can you or I desire?

We left school, and I next saw her as a bride, in her own new home. But neither the changed scene, the noble man whom she honored as husband, nor a whole parish of people, in any sense unduly elated her. She accepted them all with becoming grace. Years after I visited her again. Three dear little daughters were nestling in her arms and her cares were many, but she had grown into a most womanly woman, meeting the demands her home and church made upon her, with a promptness and efficiency that astonished me. Our furlough passed away and in India I heard of her abundant labors of which HELPER readers know better than I. But as I caught up the *Morning Star* and saw mentioned Mrs. Porter's going home to return no more, these swift pictures of the past and their blessed associations came to me so clearly, I wanted to sit down by the daughters and tell them many, many things about their dear parents which made them bright lights in their school days even. May each be blessed with a double portion of the spirit and power of the father and mother now in glory. Our loved ones slip away and the "light they leave behind them falls upon our path."

I am most thankful to somebody for again sending me the HELPER. I love to think one of the dear little things is all my own.

The last brought the glad tidings that my own dear little Rhody is to have the privilege of building a kindergarten hall, accepting all the help she can get, of course. Rhode Island has erected many a beautiful structure to the goddess of learning, but I doubt if ever one was so full of promise. Think of the wee brown bairns who will get their first impulse heavenward in this same simple building. Again a crying need for equipped teachers is at last to be met, not only in the letter but the spirit of the real kindergartner, than whom there is nothing brighter on earth.

Just here I am reminded that our Edith and myself are the only Rhode Islanders in the mission. Hence, haven't we a prior claim to some cozy little corner in that same new hall "to be," where we may send our first pupil teacher to this new school? Are there not in Rhode Island little "kindergarteners" who would deem it a great joy to send her there? Only \$25 a year is needed. Are there not twenty five schools, of twenty-five pupils each, which would gladly give one dollar a year, each pupil giving only four cents in 365 days? How joyfully the dear little Rhode Island children, in beautiful homes and lovely schools, would give this sum if they could only see our bright young girls who live in mud huts, some of whom frequently have only one meal a day in order that they may

go to school. Think of this, dear old friends, in my own loved State, and see if this sum cannot soon be collected and sent to us.

To day a program of the closing exercises of the Bible School at Midnapore was given me by one of the young pundits, who two years ago begged for his dismissal because "Santiporeans were so unbearably bad and there was no Sahib here to make them any better." As he gave me a most enthusiastic account of the last hours in his school life and said, "I stood first in everything and to God I give all the glory, and my one desire now is to live in Santipore and work with all my might for the people right here," I thought, what cannot God do? Two years have lifted him so much. Will not every earnest worker who remembers Santipore ask for a special blessing upon this same young man, this cold season here, where he is needed so much? Also remember we have among us some of the sweetest, brightest spirits earth knows.

What memories this program has awakened, covering the three years between '75 and '78, when the money was raised for this same Bible School. What loving sacrifice went into many of those hard earned dollars. I see old ministers giving from their scanty salaries, widows from their last mites, young people from their first earnings, while many a jewel sacred to its owner swelled the fund, as a young missionary all on fire for his "dear India" plead for help and a Bible school in this paradoxical land of darkness and sunshine. Pleader and donors have passed on, many of them, but the Bible School is doing its blessed work better and better. Its earnest principal now in America will rejoice that it has been carried through so well this year, though we have all missed him and his enthusiastic little wife so much. Surely Mr. Murphy and Sachi and all the teachers * have great reason to be thankful for the blessings that have crowned their work in the Bible School.

MARY R. PHILLIPS.

THE act of giving is divine. God loves to give—to bestow life and health and beauty and joy upon his creatures. Christ Jesus came to give himself for man. This is heroic, and men are heroic in proportion as they spend themselves and their powers in behalf of others. This is most elevating in its influence on ourselves, and, when wisely directed, on those for whom it is expended. "God rains down his large benedictions from above, and below men offer their glad and free contributions." "God loves a cheerful giver." There is an unconscious and uncalculated reaction received by the cheerful giver, enlarging the heart and lifting it toward the level of the Supreme Giver.—*Selected.*

* See Miss Butts's report—page 378 December HELPER—of work in the Bible School, in which she is a teacher.—EDITOR.

LETTER FROM RACHEL BOSE.

It is three years since I left Balasore for good. How quickly time flies away. Past pictures are all before my mind's eye; it seems as if they happened only yesterday. I was again at Balasore on the 15th, for a visit with my husband and little daughter, Dorcas Emily Preobala, three months old.

I was in the Orphanage, in that big house, which was once occupied by four or five ladies; but now I find only two occupying the two ends of the house. My pleasure cannot be expressed in words to find Miss Barnes and Mr. Sircar at the station waiting to meet us, with the Raja's carriage. Entering the Orphanage I saw the girls who were waiting for my arrival. Our short stay of three days at Balasore was occupied by visiting friends and receiving invitations.

I found a great change among the girls, some little ones having quite grown up; but I could recognize all whom I had known before. There are some changes and additions in the compound, and the improvements that have been recently made in the Orphanage are good. I was very glad to see the things neat and clean, and the girls looking well and happy.

RACHEL BOSE.

Midnapore, India.

TREASURER'S NOTES.

NEW auxiliary—New Hampshire, Wolfeboro Q M.

I wish you all a happy New Year—the kind of happiness that comes from feeling sheltered in the strength of God, which is equal to all our need.

We are all glad to welcome the Woman's Missionary Society of the Quarterly Meeting of Wolfeboro, N. H. Mrs. Clara Ricker helped in organizing it. She is doing good work, as State President, in visiting the different Q M's and Associations. In December, I met the auxiliary at South Portland, Me. It is a band of earnest, intelligent women, who are desirous of becoming acquainted with human needs in order to know how to help. The pastor, Rev. Mr. Hartley, and his wife are excellent missionary workers. I also spoke before a joint meeting of General Conference and the Woman's Missionary Society departments of the church in Portland. I enjoyed telling the methods of each, and how they stand related to one another. I compared them to the work of husband and wife in the home, each having his and her own work, and yet each helping the other. I found the people interested in this way of putting the situation, and was encouraged to do it again should opportunity present itself. I learn through a letter from Rev. Elizabeth Moody, recently received, that she has been helping along both lines of work, and is taking a part in special church work.

I wish to call your attention to the new By Law to be found in the December number of the MISSIONARY HELPER, page 369. It is Article III, Section 5: "That

whenever contributions to any department of the work of the society are in excess of the appropriations, such excess may be used in other departments when special contributions do not equal the appropriations." This By-Law speaks for itself, and must appeal to all interested in the work. For none of us wish one department to suffer through the overplus in another.

It is to be hoped that every auxiliary will observe the Call to Prayer in February. Have we not great cause to pray? Think of our needs!—the sad blow that has befallen our India field in the passing of Dr. Burkholder; the appeals for money and men by our General Conference; our own work, which makes a greater demand upon us through the increase of salaries of our missionaries, and the home-coming of Miss Coombs and Miss Barnes, besides the deepening of spiritual life, and the awakening of those who have not yet yielded to the Christ spirit that comes through prayer. Real prayer is that "attitude of open and earnest expectancy" that brings results, spiritual and material. May the month of February be alive with such kind of praying.

The November quarter closed with receipts \$100 ahead of one year ago. During December we have had several special gifts, for which we are glad, though receipts from auxiliaries have been small. This means, we hope, that the workers are busy with the MISSIONARY HELPER, collecting old subscriptions, and getting new subscribers. Have not some of you a little money to spare for gifts of the MISSIONARY HELPER to those without it? Of these special contributions one comes from "the daughters of a beloved mother," who have, for a number of years, kept up the support of her teacher; another from one who has been interested in the W. M. S. for many years, Mrs. Remick-Chadwick; for the third time within a year Mrs. Kendall of Bowdoinham, Me., has contributed money to the work, the last was a Christmas offering; this with one from Mrs. Anne Dudley Bates, and the one from a friend in Wilton, Iowa, brought us Christmas cheer. What is more fitting on Christmas day than to make a gift for the advancement of the Christ kingdom in the earth? Our friend in Tusket, N. S., has made her usual annual remittance of \$50 for herself and a friend; still another frequent contributor from Wisconsin has remitted. What should we do were it not for these friends of the W. M. S.? Between \$100 and \$200 of the December receipts are personal gifts. Mrs. Chaffee of Phoenix, N. Y., has collected and sent to us \$14 for Kindergarten Hall, and Rev. Miss Moody \$10.70 for the same purpose. And we have heard from the young people, too: the Mission Band of Winona, Minn., sends \$2 towards a share in Miss Barnes's salary; the Sunday school at Eustis Center, Me., the balance of one share; the Young People's Society of F. B. church of Pawtucket, R. I., \$10 for Storer College; the young people and children of Grand Harbour, N. B., \$6 for support of Dukhi. Besides, here

are some Cradle Roll children—Eva Mayor and Franklin Mayor of Iowa, Paul Emery Moody, Ohio, and Roland Bickford Reeves, Nebraska. O that February may bring lots of money from those unpaid shares reported in the January HELPER!

Another and that the second quarter of the year will be almost gone when these notes appear. That midwinter quarter, too, when people's pocket-books seem almost frozen up! Will you not, dear friends, during the coming month of February, collect dues, get new members, ask of women who are not members to give, and hurry it all into the treasury by Feb. 28? Above all may we keep our confidence strong in God's ability to move hearts to give to all our denominational work. I believe the Quiet Hour of ten o'clock may radiate peace, trust in God, good-will, and helpfulness to all the world, and will, in proportion as together we observe it. Will we not, during 1904, meet in spirit at ten o'clock, and claim the promise, "Where two or three are gathered in my name, there am I in the midst of them"?

LAURA A. DEMERITTE, *Treasurer.*

Ocean Park, Me.

(All money orders should be made payable at Dover, N. H.)

PUBLISHER'S NOTES.

If kind expressions of good-will and wishes for the new year are realized, this will surely be a good and happy year for the MISSIONARY HELPER and all connected with it. Thanks to each and every one who has sweetened a business letter with a word of good cheer. Life teaches us to appreciate rays of sunshine. Shall we not try to cultivate the sunshine habit more than ever, this new year?

Five new subscribers for our magazine in the morning mail was cheering; it repeated times enough, this surely will be a bright year for our HELPER.

Just now, for a few weeks, we must look to our friends to take an active interest in securing new readers. We are very sure that a bit of thoughtfulness and a bit of energy to execute the result of the thought, would place the HELPER in many homes where it would be enjoyed and continued year by year. Work out this suggestion in the way that is most practical for you, and send the result to your publisher,

ELLA H. ANDREWS,

Providence, R. I.

ONE cannot give money or anything else with the same passion with which he gives himself. All other forms of consecration are secondary—valuable, but secondary. No generation, therefore, can show its full faith in Christianity which does not offer its best gifts.—*William J. Tucker.*

Helps for Monthly Meetings.

TOPICS FOR 1904.

January—Outline Study of China:

1. A Self-centered Empire.

February—Prayer and Praise.

March—2. The Religions of China.

April—Home Mission Work of Free Baptists.

May—Thank-Offering.

June—3. The People of China

July—4. Christian Missions from Earliest Times.

August—Outing.

September—5. Christian Missions on the Threshold of the 20th Century.

October—Roll-call and Membership Meeting

November—Foreign Mission Work of Free Baptists.

December—6. The Open Door of Opportunity.

MARCH.—THE RELIGIONS OF CHINA.

("Rex Christus." Chapter II with Nos. 5 to 9 of the accompanying set of pictures.)

Suggestive Program.

USUAL opening exercises.

Roll call. Each member responds with a saying of Confucius.

Current events in our own field. (See HELPER, *Star*, and *Free Baptist*.)

Chief characteristics, briefly but clearly explained by different members, of Confucianism, Taoism, and Chinese Buddhism.

Secret sects and their influence.

Ancestor worship and its effect upon character.

Comparison between Confucianism and Christianity, with a glance at the difference between Chinese religion and that of most other so-called heathen nations. "The Chinese do not offer human sacrifices nor make vice a part of their religion."

Description of "Peking, the Forbidden City." (Consult any cyclopædia; see, also, an article, by Mrs. Joseph Cook, in *Life and Light* for January.)

"It is generally conceded that a thorough study of such great cities as Jerusalem, Athens, Rome, Paris, and London would make one fairly intelligent in world history. It is thought by some that as we take up the study of China in *Rex Christus* in our missionary auxiliary the coming year, one typical city of that great empire should form a part of the program of each meeting."

What China needs is righteousness, and in order to attain it, it is absolutely necessary that she have a knowledge of God and a new conception of man, as well as of the relation of man to God. She needs a new life in every individual soul, in the family, and in society. The manifold needs of China we find, then, to be a single imperative need. It will be met permanently, completely, only by Christian civilization.—*Chinese Characteristics*.

The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?

Pass it on.

'Twas not given for you alone—

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

EVERY I. S. S. Branch must observe an International Day to be in good standing. The HELPER Branch has selected Feb. 29 as its day. Last year five dollars was turned in to headquarters, and we hope to do even better this year. Small gifts are expected.

SUNSHINE ACTS AND CONTRIBUTIONS.

Mrs. Lucy A. Hill, one of our California members who is an invalid, has remembered us even during great suffering, and has sent one dollar for our work.

Although Miss Jennie Scholl has had new joys come into her life and now writes her name as Mrs. Harry Wood, she still labors for Sunshine, having passed on twenty-five cents for the wheel chair, sent a large amount of literature to Missouri, and a package of calico pieces to Maine.

Miss Tillie M. Marr has contributed fifty cents for the wheel chair, and fifty cents for a year's subscription of HELPER to be sent to an I. S. S. member.

Mrs. George F. Babcock is passing on her HELPER regularly, and sends fifty cents for a year's subscription for the *Sunshine Bulletin*, and fifty cents for dues.

Mrs. O. A. Smith gives one dollar and asks that Mrs. Fred Williams of Marshland, Pa., be enrolled. Mrs. Williams is an invalid and would appreciate good cheer letters.

Mrs. A. L. Russell and Mrs. Harriet Jenkins have cheered a number of our members with sunshine greetings.

Mrs. Nettie Fowler has responded to our call, and sent twenty-five cents for the wheel chair.

Mrs. John B. Jordan also sends one dollar for this cause, and reports passing on reading matter, and subscribes for the HELPER for a friend.

A beautiful pair of white bed shoes was sent in by Mrs. A. M. Shackford.

A package from Mrs. A. D. Snow which contained four yards of outing flannel, a pin tray, and card.

Two pretty booklets from Miss Julia F. Blanchard.

Fifty cents from Miss Mary E. Wingate to be used for poor children.

A pair of knit mittens from an aged sister, Mrs. Sarah P. Gordon.

Miss Marilla M. Rich sent a package of cards as dues.

A kindly letter received from Mrs. M. A. Preston had thirty cents enclosed for postage.

Two thoughtful little juniors, Edna and Doris Folsom, sent twenty-five cents each from their Christmas money to make others happy.

Miss Lillie M. Elkins is passing on her HELPER, and sends six souvenir cards.

Mrs. Jennie C. Marshall is passing on her HELPER this year as last, also other reading matter, and sends twenty-four cents in stamps.

Mrs. A. M. Jones of Georgetown sent eighty cents for eight silver clasp pins.

The Dorcas Smith Circle King's Daughters of Portland, Me., deserve thanks for assisting in our Branch work.

Mrs. A. A. McKenney reports that the I. S. S. members of Winona, Minn., have sent a quilt and other articles to Storer College.

Mrs. Lillie D. Grant has sent in the following names for enrolment: Mrs. Eliza L. Grant, Miss Lucia E. Grant, Mrs. Ira Grant, Mrs. Martha E. Bean, Miss Angie Hunter, Mrs. John Gorham, Mrs. George Gour, Mrs. James Lamond, and Mrs. Charles Davis. These Vermont members have all become active I. S. S. workers.

Mrs. Grant reports that Mrs. F. A. Way and Mrs. Abbie Parker, with the help of others, made a sofa pillow and passed it on with birthday greetings to an aged sister living in Maine.

Practical Christian Living.

"Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground going God's way."



OUR QUIET HOUR.

(10 A. M.)

The Present Moment

"WRITE it on your heart that every day is the best of the year."

"The secret of a sweet and Christian life is learning to live by the day. It is the long stretches that tire us."

"The child lives in the Now. Its little troubles slip away and leave it still enjoying the Now. It carries no mental burdens or grudges. Its mind is free, and plays straight through its troubles and on to the next thing; while our grown-up minds habitually pick up the troubles and grudges and carry them along. . . . *Except ye become as a little child.*"

"What a sublime doctrine it is that goodness cherished *now*, is eternal life already entered upon!"

"The Present, the Present is all thou hast
For thy sure possessing;
Like the Patriarch's angel, hold it fast
Till it gives its blessing."

"Begin, live, aspire, realize the best ideal of the moment; and this earnest effort shall lead the way to greater achievement."

"Lord God of Hosts, be with us yet,
Lest we forget – lest we forget!"

Longfellow gives the best rule for learning how to live in the present moment when he writes:—

Let us then labor for an inward stillness,
An inward stillness and an inward healing;
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart that we may know
His will, and in the silence of our own spirits
That we may do His will, and that only.

A JUDICIOUS silence is always better than truth spoken without charity.—
Francis de Sales.

Words from Home Workers.

MICHIGAN.—The Michigan Woman's Missionary Society met in the F. B. church at Davison, Oct. 27, '03, at 2 P. M. A prayer service was conducted by the president, Mrs. Consalus, who read Isa. 55. The secretary being absent at the first meeting, Mrs. Elizabeth Glovier was elected secretary *pro tem*. The treasurer's report was read, also several Q. M. letters, while other auxiliaries reported verbally. Two new societies, one of which is composed largely of young girls, were noted, and good work done by others. Cradle Roll superintendent reported new organizations at Kingston, N. Reading, and Brownsville. Report of relief committee was read by Mrs. D. Cole. Boxes had been sent to Chicago, Unicoi, and Cairo. Mrs. J. G. Bilhorn expressed thanks to those contributing to the needs of the Chicago Mission, and gave glimpses of the rescue work; also helpful suggestions. The business committee consisted of Mrs. E. Glovier, Miss L. Garwood, Mrs. O. D. Patch. Nominating committee, Miss Lizzie Moody, Mrs. Rogers, Mrs. Waller. Necrology committee, to act at present session, Mrs. D. B. Reed and Mrs. L. F. Cilley. Prayer services were appointed for eight o'clock each morning in the church parlor, and business sessions at close of platform meetings. Mrs. Glovier was elected delegate to the annual meeting of the F. B. W. M. S. to be held in connection with General Conference at Hillsdale in September, '04. Fifteen dollars was appropriated for Western work. The following officers were elected: President, Mrs. D. B. Reed, Hillsdale Q. M.; vice-president, Mrs. Elon G. Reynolds, Hillsdale Q. M.; secretary, Mrs. Minnie Parsons, Osceola Q. M.; treasurer, Miss Loma Garwood, Cass and Berrien Q. M.; State missionary, Mrs. Carrie Consalus, Reading; HELPER agent, Mrs. Susie Vorhes, Kingston, R. F. D.; junior superintendent, Mrs. Jessie Myers, Burlington; Cradle Roll superintendent, Mrs. Dilla Cole, Hillsdale; auditor, Mrs. M. A. Adamson, Cassopolis; committee on organization, Mrs. Consalus, Mrs. I. B. Buffum, Haslett, and Mrs. Chase; committee on juvenile work, Mrs. Jessie Myers, Mrs. Mary Hill, Mrs. E. Glovier; home mission work, Mrs. Ida Cole, Mrs. Edith Lockwood Barrett; necrology committee, Mrs. J. T. Ward, Hillsdale, Mrs. O. J. Patton, Kingston, Mrs. Anna Barton, Paw Paw; committee on relief work, Libbie Salmon, Hillsdale, Mrs. Minnie Bilhorn, 970 N. Kedzie Avenue; executive committee, Mrs. Bachelder, Mrs. Consalus. The public service of our society was held Saturday evening. After an inspiring song service, Mrs. Glovier conducted a Bible reading. Prayer was offered by Mrs. L. L. Sowles. Mrs. Carrie Consalus gave an excellent paper on "Some of the Present Needs of Our Work." Rev. Anna Barton's poem, "Woman's Mission Field," was given by Mrs. Rockefeller of Davison. We were all sorry not to have Mrs. J. T. Ward

with us, but Rev. Elizabeth Moody spoke in Mrs. Ward's stead about "Our Work in the West." Her hearers were impressed by her earnest plea for prayer in behalf of our pastors and the different missionary boards, for more laborers, also for wisdom as well as for workers.

(MRS.) MINNIE PARSONS,

Manton, Mich.

Sec. of State W. M. S.

SOUTH DAKOTA.—A very encouraging report comes from the auxiliary at Valley Springs. In December this auxiliary had a mite-box opening, which netted \$11.61. Of this church Rosina H. Palmer says: "We feel so much encouraged lately in our church work, and especially in the missionary branch of it, since we have five new members this past week, three of whom are new. One is our beloved pastor, Rev. Ernest L. True." The church observes the foreign and home mission days, and is interested in the Oxrieder fund. The Sioux Falls church is soon to have Rev. T. O. Comstock as pastor; he and his wife are good missionary workers.

MINNESOTA.—The Nashville society has been much weakened by removals. There are now fourteen members. Mrs. G. B. Hopkins, well known in other places for her zeal for missions, is president, and Mrs. Clara Duncanson, a faithful worker, is secretary. November 29 the society held a very interesting public meeting at the regular church hour. Rev. Elizabeth Moody gave a fine address here last summer.

COR.

Receipts in Collections from Oct. 1, 1902, to Oct. 1, 1903.

Michigan.—Oakland Q. M. W. M. S., \$2.27; Lansing Q. M. W. M. S., \$3; Lansing Q. M., \$2; total, \$7.27.

Iowa.—Farmington, \$3.60; Bethel, \$0.55; Mt. Zion, \$9.29; Pleasant Hill, \$3.45; Central City, \$6.55; Waubeek, \$3.46; Lincoln, \$3.85; Bryantburg, \$1.91; Oelwein, \$2.20; Fairbank, \$3; Dunkerton, 1.67; Horton, 3.54; Six Mile Grove, \$2.71; David, \$4.68; Little Cedar, \$5.66; Burr Oak, \$3.29; Spencer, \$8; Estherville, \$5.02; Wapsipinicon Q. M. W. M. S., \$3.31; Wapsipinicon Q. M., \$3.05; reported in HELPER (May) \$18.25; total, \$97.04.

Minnesota.—Blue Earth City, \$3; Valley Springs (S. Dak.), \$4.65; Brainard, \$5.58; Truman, \$2.68; Winona, \$3.75; Pickwick, \$1.88; Money Creek, \$8.86; total, \$30.40.

Illinois.—Laona, \$4; Illinois Y. M. W. M. S., \$2.11; Terre Haute, \$1.43; Prairie City, \$1.18; Oak Grove, \$4.22; Fiatt, \$2.70; Middle Grove, \$1.79; Uniontown, \$4.01; total, \$21.44.

Total receipts for year, \$156.15.

ELIZABETH MOODY, *Western Field Agent.*

MAINE.—The Woman's Missionary Society connected with the Cutts Avenue Free Baptist church, Saco, held their annual roll call and membership meeting on Wednesday afternoon and evening (in December) at the home of Mrs. G. L. Crosman on Main St. Sixty ladies were present at the business meeting, which was called at 4 o'clock. The reports of the secretary and treasurer were very satisfactory, showing nearly \$100 raised and expended for the work in India and at Harper's Ferry. The home department reported many garments distributed to the needy. As the roll was called each lady responded by answering a question on "Lux Christi," thus giving a general review of the year's study. At 6 o'clock the gentlemen began to arrive, and from 6.30 to 7.30 a bountiful supper was served, by the lunch committee, to all present. The social hour was much enjoyed by old and young. The program for the evening was in the interest of the Cradle Roll, and was given by the young people in a very delightful manner. There were 130 present in the evening. The nominating committee reported officers for the year 1904 as follows: President, Mrs. E. D. Thomas; vice-president, Mrs. B. G. Prescott; secretary, Mrs. Frank Hodgdon; secretary of children's work, Miss Myra Cornforth; secretary of Cradle Roll, Mrs. Annie Hodgdon; assistant secretary of Cradle Roll, Miss Lillian Carr; agent for HELPER, Mrs. Walker; chairman of membership committee, Mrs. Jordan; chairman of lookout committee, Mrs. Atkinson; chairman of social committee, Mrs. Durgin; chairman of literary bureau, Miss Belle Thompson; chairman of cutting department, Mrs. Rice; reporter of distribution, Miss Emma Towle; press reporter, Mrs. Binford.

To the Different States.—One-half of the financial year of the F. B. Woman's Missionary Society ends with Feb. 28. Will not a special effort be made *during February* to collect the half-yearly dues, by Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Iowa, Illinois, Michigan, Minnesota, Nebraska, and Kansas? It will make it so much easier, during the last half of the year, to bring up the yearly apportionment.

TREASURER F. B. W. M. S.

CONSECRATION has come to mean vastly more than any private interchange of soul relationships between self and God. It consists rather in putting the whole self at work upon the things that God wants done. When we reflect upon the needs of the world, and upon how God feels toward those needs, the seeking of any mere personal or private benefit at God's hand causes us to feel some secret shame. In God's order, the world is to be made over into the kingdom of Christ not by the easy way of begging the Almighty to do the work, but by the vastly harder road of doing it ourselves.—*George Albert Coe.*

Our Juniors.

Little feet can swiftly go,
Little lips let others know
That all can love to Jesus show,
By work and prayer.
Then hands and hearts together blend,
And never rest 'till we can send
The message of our Saviour Friend
To every shore.

—Selected.

OUR INFLUENCE AND WHAT IT WILL DO—AN OBJECT LESSON.

TWELVE small colored candles represent twelve children, and are stood upright in a row on the table or desk. (If each candle is warmed and placed in an individual butter plate, candlesticks will not be needed) The leader of the meeting holds up one little candle, which he lights, and then says: "This represents a selfish little boy, who wants to shine just for himself." He then places the lighted candle apart from the others and covers it with a two-quart glass fruit jar. "We will leave him shining for himself, and will see what this little girl will do," the leader says, lighting a pretty pink candle.

"This little girl wants to live for others," the leader continues, "so she begins by lighting all the other candles from her own light," and, suiting the action to the word, all the candles are lighted by the pink candle.

All in the row are now brightly burning, and the leader turns his attention to the selfish little boy. "Why, what is the matter with him?" the leader asks. The children look and answer at once, "His light is gone out." This exercise teaches its own lesson, a lesson that children will not soon forget.

Mrs. Powell's illustration teaches another important lesson in connection with our topic. A sickly looking geranium plant in a pot is brought into the meeting. Its leaves are few and small; it makes no pretensions to blossoms or even beauty.

"What is the matter with the plant?" the leader asks.

"It needs water," one child may say. "It has been out in the cold," another guesses; but the leader says: "It is dying for want of sunshine. It has been put away under a bench in the greenhouse, and the influence it needed for its life and growth has been lacking. It would soon die unless it had been brought out into the sunlight."

So we see by these two object lessons that our mission in the world is to shine, and that we cannot shine until we have first been shined upon.—*Mrs. Annie E. Smiley, in The Epworth Herald.*

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for December, 1903.

MAINE.

Aroostook Q. M. aux. coll.	\$3.78
Bowdoinham Emily R. Kendall	5.00
Chesterville Union S. S. one share Miss Barnes's salary	4.00
Eustis Center S. S. bal. one share Miss Barnes's salary	3.87
Green aux. raised by a quilt for S. O.	4.50
Lebanon 2d aux. for Miss Coombs	9.00
Limerick aux. on L. M. fee in Gen. Sec. of Mrs. Eva Schermerhorn	6.18
Milo aux. for Miss Emily's salary at Balasore "M" for famine sufferers	6.25
Oakland aux.	1.00
Parsonsfield Q. M. aux. coll.26
Wells Branch aux.	3.00
	27.83

NEW HAMPSHIRE.

Ashland for sch. to April 1 at Midnapore	5.00
Bow Lake aux.	3.00
Bristol aux. for adopted child	6.25
Center Sandwich aux. for Miss Butts	10.00
Dover H. H. and F. M. Soc. Christmas gift by L. A. D.	5.00
Hampton for Miss Butts	5.50
Hampton for Miss Butts	4.00
Hampton for Mrs. Lightner at Storer	10.00
Hampton Pearl Seekers for Miss Barnes	8.00
New Hampton aux. for Miss Butts	5.00
Rochester Mrs. Lizzie Howe for Suni in S. O.	25.00
Walnut Grove aux.	4.00
Wolfeboro' aux. for Miss Butts	10.00

VERMONT.

Enosburg Falls aux. for Dr. Smith	4.00
Newport Center ch. for Dr. Smith	4.00

MASSACHUSETTS.

Lowell Chelmsford St. aux. for native teacher	6.25
Worcester aux. dues \$2.50 coll. \$1.30	3.80

RHODE ISLAND.

E. Killingly aux. for Miss P.	2.00
Greenville aux. for Miss P.	5.00
Greenville aux. Ind.	5.00
Kind. Hall	2.50
No. Taunton aux. Miss P.	3.00
No. Taunton aux. Ind.	3.00
Pawtucket aux. Miss P.	6.25
Pawtucket aux. Ind.	6.25
Pawtucket 1st F. B. Y. P. Soc. for Storer	1.00
Warwick Centual aux. for Miss P.	2.50

NEW YORK.

Fabius Mrs. Anne S. D. Bates for F. M.	1.00
Phoenix ch. \$5 by Miss Bessie Burleigh for Kind. work	14.00
Poland C. R. dues T. O.	3.00

OHIO.

Pleasant Grove coll.	7.25
Paul Emery Moody C. R.21

ILLINOIS.

Cottonwood coll.	\$3.45
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MICHIGAN.

Carson City coll. for Dr. B.	4.00
Crystal coll. for Dr. B.	3.61
Durand Mrs. S. H. Davis for F. M.	1.00
Manton Mrs. Lillie C. Bartlett for Dr. B.	10.00
Manton W. M. S. for Dr. B.	2.00
Sanilac Q. M. W. M. S. for Dr. B.	2.25
Chase, Truman and Carl Moody for Emilie E. Barnes's Roll of Honor	4.00

WISCONSIN.

A friend of missions	14.75
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MINNESOTA.

Madelia W. M. S. for F. M.	10.00
Winnebago Q. M. W. M. S. for Storer	5.00
Winona Miss. Band for Miss Barnes	2.00
"Daughters of a beloved mother" for Ludia at Midnapore	25.00

IOWA.

Blackhawk and Buchanan Q. M. for Miss Scott	3.12
Buchanan Q. M. for Miss Scott	1.10
Cedar Valley Q. M. for Miss Scott	2.27
David for Miss Scott50
Fairbank aux. for Miss Scott	2.75
Fairbank aux. for Miss Scott75
Lincoln aux. for Miss Scott	3.75
Little Cedar for Miss Scott	6.00
A friend Christmas offering for missions	4.00
Eva Mayor 30 cts. Franklyn Mayor 15 cts. C. R.	45

MISSOURI.

Keytesville Mrs. M. H. Hunter for F. M.	2.00
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NEBRASKA.

Roland Eickford Reeves C. R.78
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NEW BRUNSWICK.

Grand Harbor societies for Dukkier	6.00
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NOVA SCOTIA.

Tusket Annie K. Blanvelt for teacher Gurphulla at Balasore	25.00
A friend for Kenari in Orphanage	25.00

MISCELLANEOUS.

Income of funds for Inc. Fund	25.00
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Total \$466.93

NOTE.—\$13 of gift by Mrs. and Miss Milliken completes L. M. of Mrs. C. G. Mosher, Augusta, Me., and \$2 is on L. M. of Miss Hattie L. Milliken.

LAURA A. DEMERITTE, *Treas.*

Ocean Park, Me.

per EDYTH R. PORTER, *Asst. Treas.*

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.